



An Expo

stulation or com-
playnte agaynste the
blasphemers of a franticke
pappst of Hamshyre.

Cõpiled by Johan
Bale.

Mathew. xxiii

Who be vnto you Scribes and
Pharises, Hypocrites, that shut
vp the kingdom of heauē before
men. For neyther go ye in youre
selues, neyther suffer you anye
other to enter.

*Cum priuilegio ad imprimendum
solum. Per septēnium.*

To the ryght hygh and
 myghtie Prynce, Johā Duke of
 Northumberlande, Lorde greate Maistre
 of the Kinges most honourable houlholde,
 and Lorde presydent of his Maiesties
 most honourable preuie Counsell,
 hys most humble and fapthfull ser
 uaunt Johan Bale wyssheth the
 fauour of god, encrease of ho
 nour, longe lyfe, and pros
 perouse helthe both
 of soule and
 bodie.



Consydering
 in your noble
 grace (moste
 Honourable
 Duke) the
 same mightie
 feruent, & reli
 gious zeale in
 Gods cause,
 whych I a
 fore tyme by

Zeale.

teadpninge the scriptures haue dyligent
 ly marked in Moyses the seruaunt of
 God, I haue vrgently bene moued vn
 dre God and our kynge to seke your ear
 nest ayde for the same. The rage at thys
 presēt is horryble and fearce, whych the

A.ii.

thought

The Epistle.

Hamshire.

Relpygon.

ii. Paaral.
xxxi.

Copes.

stought sturdy satellytes of Antichrist in
dpuerfe parres of þe realme, chesely with-
in Hamshire, do bluste abroade in their
mad furpes to blempe the Euāgelycal
berpte of the Lorde now reuelated. An
intollerable grefe it is to their vncircum-
cysed hartes, to beholde the glytteryng
topes of superstycouse ydolatre and hi-
pocritycall pappstrye remoued fro thys
earthe of Englande, by the kynges wur-
thie maiestie and hys most honourable
counsell, and Gods true relpygon again
restored. That oure sayde seconde & most
valeaūt Josias, hath thus pouged hys
Juda (hys Englande I meane) fro the
abhompnable buggerpes and ydolatries
of the great Baal Beoz of Rome, earnest-
ly sekynge for the true God of Dauid
hys forefather, to the most lyuely exam-
ple of all other prynces, their vngraty-
ouse and noughtie eyes are not a lyttle
offended. That hys ymages, relpyckes,
roodes, tozches, candels, copes, ashes,
palmes, ware, water, oyle, creame, and
holy bread, that hys bulles, bedes, belles,
bablynges, masses, purgatory, processions,
confessyons, exorcysmes, hallow-
ynges, shauynges, gresynges, sensynges,
flauerpynges, Qumberpynges, and a great
sort of Boppsh topes moze, are bānyshed
hens, in conscyence they are dysquetyed.

Not all vnlyke to the grosse wytted
Berger.

The Epistle.

Bergecytes, they wolde gladly þ Christ
 were sumwhat further of. Yea, they ear- **Mat. viii.**
 nestly wythe, that he wolde peaceably de-
 parte from their coastes, least he went a-
 bout it, to drowne their swyne for ever,
 whome they all contrarpe to gods ordy-
 naunce, haue so frankely in al beastly-
 nesse maynteyned. They can not awaye
 with the pteypouse lpyht of Chrystes holi
 Gospell, their eyes are so soze. Neyther **Jhon. iii.**
 may they broke it, to knowe their salua-
 tyon alone to be reposed in Christ Iesu, **Collost. iii.**
 so blynde are their folyshe hartes. Ney-
 ther may they abyde it, that God is on-
 ly to be worshypped in sprete and veryte, **Jhon. iiii.**
 so superstyciously minded are they. But
 darkenesse they iudge lpyht, & the lpyht
 very darkenesse. That is swete, they **Eccl. v.**
 thynke sower, & that is good they deme-
 cupll. Suche are now a dayes þ peruerse
 and frowarde iudgementes of men vn-
 godly. The most chrysten reformatyon of
 this churche of Englande, whych is to
 other natyons a most wurthie spectacle, **Mockers.**
 do they very turkyshely derpde & mocke.
 At the dayly suppressyons of their blas-
 phemouse and beastly pappstryes, they **Num. xxi**
 create, they frowne, they grynde their
 ethe, and for anger were wode. With þ
 carnall Israelytes they hate & abhorre
 the celestypall Manna of Chrystes Gos- **i. Jhon. ii.**
 pell, because it neyther nurrysheth the
 A. iii. lust

The Epistle.

Num. .xi. Inst of the fleſhe, neyther fedeth the conſcupſcence of the eyes, nor yet mainteyneth the pryde of thys lyfe. To the greatly fatt pottes of Egipte, wold they gladly retorne agayne, and become ſubiectes vnder the great Romiſh pharao, ſo that they myght be fedde with his olde ſynge cucumbers, melons, lekes, onions, and garlyke, whych are hys vnproſtable tradycyons.

Rebelleſ. Malprouſly and rebellouſly do they now reſyſt the manifeſt truthe of Gods worde, and wyl by no maner of meanes conſent therunto, although their owne conſciences both accuſeth and condemneth them ſo. And all is bicauſe they wyl heare of no repentaunce, neyther yet agre to amendemēt of their moſt wicked liues.

Papſtes, They bragge they boalt, they dreame, they dote, they fume they face, they grunte they grudge, they iangle they ieſt they mocke they mowe, they ſcoffe they ſcorne, they ruffle they rage, wth dagger and with ſpyte, and all to ſtoppe the ſwete blaſtes of the ſcriptures, leaſt they ſhulde clearly blowe awaye their old Romiſh ſorceryes, as duſte from the face of thys earthe.

Apo. vii. Neyther is it any great wonder vnto vs, to beholde theſe terrible tymolyngeſ of the deuils ſurpouſe members, ſo. thoſe Romiſh phariſees leuen.

Psalme .i. conſpderynge he is that coarpyng Lpon whych

Luke. xii.

The Epistle.

whych busply seketh whome he maye deuoure. He fraudolently deceiued our first mother Eue Breuously he afflicted the pacient mā Job. He made Pharaos sorcerers to withstande both Moyles & Aaron. David ryght sore complayneth of becatyons by wicked angels. Who was a more cruell aduersary to Iesus Ioseph in reparynge the temple, than was Sathan? And though he preuayled not in hys.iii. temptatyonis agaynst Christ our redemer, yet procured he hys owne dysciple Judas trayterously to betraye hym, the clergie of the Jewes maliciously to accuse hym, and the Romish magistrates most wrongefully to condempne hym. Saynt Paule geueth vs good warninge, that Sathan to deceyue vs, can transfoyme hym selfe into the Angel of lycht, and telleth vs also, that we must alwayes haue somewhat a do with mysters of darkenesse.

In the pryncypall church, when the worshippe of Idoles ones ceased, at the preachinges of the Apostles and other vertuous fathers. The prestes whiche had lpyed by those Idolatryes, prouoked both the prynces and commō people to persecute them to deathe, making them to beleue, that it was neuer a merer worlde sens they were suffered to preach. This hath both Eusebius in Ecclesiasti

A.iiii.

ca

i. Peter. v.

Genesi. iii.

Job. ii.

Exod. vii.

Psa. lxxvii

Zach. iii.

Math. xiii.

Jhon. xviii

ii. Cor. xi.

Ephesi. vi.

Idolles.

Priestes.

The Epistle.

Apoca. vii.

Graban.

Knappers.

Actes. xiii.

i. Timo. i.

ii. Timo. ii.

iii. Tim. iii.

ca historia, and also Tertulianus in Apo-
logetico. Thus haue the wholsd wyndes
of heauenly doctryne, bene alwayes dis-
turbed, letted and stopped, & theyr lye-
ly vapours oppressed. First by Sathan &
deuyll, then by the Jewes and Poppes
clergye, then by superstycouse monkes
and sophystycall scole doctours, & now
last of all by vnlearned loyterers and des-
perate ruffianes, as he of whom I haue
written thys treatise folowynge, is one.
Of thys latter sort, are some become far-
mers of benefices, some blynde brokers
in flawe, some scribes, some pharysees,
some flatterers for fauer, some lpyngerers
for lucre, some cloynars for aduauntage
menpleasers, and make shpytes. These
gyue the preachers most vncdoly reportes
to deface their godly preachynge, and
most odyble names, to bypnyge them in cō-
tempte of the people. Their croked coun-
sels, perswasjons, illusjons, prouocacy-
ons, and promyses of ayde in wythstan-
dynge the mynysters, are suche, for a wel-
thie lpynyge in ydelnesse, that the truth
of the Lorde can take no place. These
are as were Elymas the sozcerer, Hyme-
neus, Philetus, and Alexander the cop-
per Smythe, enemyes of all truthe, with-
standers of all ryghtousnesse, and chyld-
ren of a deuyll. Men of corrupt myndes
respyters of the veryte, and lewde as cō-
cernynge

The Epistle.

cernynge saythe ii. Tim. iii. And al these
are set a worke by the popes late masin-
gers, by olde pylgrymage goers, by craft-
ty Cathedralistes, mynster men, and col-
lygeners, lokinge yet for a dape of mayn-
tenaunce in their olde sorcerpes.

And as for our partes, we are not so ig-
norant of the rules of Chrystes rellig-
ion, but we knowe that hys flocke of true
beleuers, hath had alwaies their wolues
Math x. their blasphemers, persecuters,
and flauderers, that they myght byng
fourth godly frutes in pacyēt sufferance
For loke what the threshynge staile doth
to the corne (S. Gregore saith) the fyer
fornace to the golde, and the polishinge
syle to the yron, the same doth aduersyte
to the ryghtouse man, for it maketh hym
perfyght. Wicked persons are in all pla-
ces to be tollerate of private men (I say
not mape) because there canne be no A-
bel, vnles he be vexed of some maliciouse
Cain. We ought therfor of congruēce be
ry patiently to suffre them, but yet not
in all pointes to holde our peace. We are
not bounde altogether to beare them in
their mischeyes. No, Chryste neuer ded so
neither yet the prophetes afore him, nor
his Apostles after him. But wpth sto-
maske (as occasiō gaue it) they inueied
against them, and mightely reprovied thē
If any man hurte the witnesses of God
(S.

Styngers.

Beleuers.

Luke. xiii.

Gregore.

Abel.

Christ.

The Epistle.

Johan.

Esa. xi

Heb. liii.

Sharpe

Christ.

Id ducem,

(S. Johan saith) he must be kylled. Apo. xi. Either must he be consumed of the fire that cometh out of their mouthes, or els by the ii. edged sword of the sprete, which both are the wuarde of God. For in their handes haue they swerdes (saith David) that are sharpe on both sides. Psal. Clix. manfully to stande vp, for saythe, for truthe, for religion, for obedience to kinges, for iust beleuers, and for the glory of the liuinge God, against the manifest enemies of all godlinesse. And with þ double sharpenesse of those swerdes, shall they eyther conuert them or dampne the. Care not (saith. S. Paule) for the hate of your aduersaries, for vnto them is it a token of perdition, and to you a most manifest signe of saluacion. 1 Pet. i. Doubt the not (saith Esay) neither feare them at all, but praye the Lord of hostes, let him be your feare & drede, for he is the stone þ they stumple at, and the rocke that they fall vpon. Esa. viii. for no confusion can come vpon them that put their full trust in God. Dan. iii.

Now is there nothyng els behynd (most honourable Duke) but that your excellent grace vnder god and our kinge set to your fauourable hãde, with the rest of his most honourable counsell. As Abbas Joachim, Nicolas Lyra, Iohn Tylnepe, and other of our latter expositours hath

The Epistle.

hath taken great Constantine the Em. Constantine
 prour, for that other angell in. S. Iohas nus,
 reuelacion, which ascended from the ri-
 spunge of the sunne for that age. Apoca.
 vii. Sebastianus Meyer and Conradus
 pellicanus not all dyffentynge from the
 lame, because he had than brought the
 chriſten church to a quyetneſſe, all foren
 tyrannies ſuppreſſed. What ſhall let me
 to thinke as much of our preſent Conſta-
 tine, kinge Edward the. vi. for our time? Edwarde
vi. k. p. 1.
 conſyderynge that the hande of God is
 not yet abbreuiated? Eſa. lix. He cometh
 as wele from the riſpunge of the ſunne, as
 he ded. He hath as wele hys autozyte of
 God, and is now a chriſten Magiſtrate,
 as he was than. So wele is he kynge of
 thys realme, and a Bytayne borne, as he A k. p. 1.
 was. As wele is he gauen to good letters
 and careth for the chriſten reſpygon, as
 he ded. As wele hath he ſet Chriſtes goſ-
 pell at lyberte, from the daunger of ty-
 tauntes, and by proclamacion comma-
 ded it frely to be preached, as he ded. So
 wele hath he made a generall deſturtion
 of ſuperſtitious Idolles and other ab-
 hominations, as ded he. As Conſtanty-
 nes face in all hys copnes of Golde and
 ſpluer was erected towardes heauen, by
 report of Euſebius in vita Constantini, Godly.
Libro. ii
 ſo is the vſage of hys harte eleuated vn-
 to God in all hys daylye ſtudies & prince-
 lye

The Epistle.

Angell,

by procedynges, if the good frutes maye
shewe what the tree is. Than maye oure
most vertuouse and godly king Edward
the. vi. for thys age so wele resemble that
good angel of God, as mighte our great
Constantyne for that age.

Apo. bii.

restraynt.

violence.

ragynge.

Consyderynge therfor (ryght wurthie
and excellēt Duke) that he hath by that
hygh offyce, the seale of the bypynge god
and is declared a pryncce of power by hys
byuely wurde, Roma. xiii. to make all his
subiectes the true seruauntes of God by
the Gospell, lete the malycious rable of
Antichristes ruffianes, by your myghtie
admynystracion vnder hym be forbyd-
den any moze to noye. Apo. vii. Lete the
be restrayned from doyng suche byolēce
raupne, and excelle, as they haue done
now of late to Christes mynysters in Dā
Shire. Lete them be inhybited of dagger
drawynge, and of fyste lyftynge in the o
pen stretes, whan no man hath ones offē
ded thē. Lete them leaue their pullynge
by the bearde and bosom in the ptesence
of people, starynge like wylde oxen, whā
no euyl at all is ment to thē. Lete thē no
longer bragge afore the iustices in the o
pen lessyons, of castinge their gloue and
of wagynge battayle, vncorrected, whan
nothyng is eyther done, sayde, or yet
thought agaynst thē. Lete them be wele
flayed from ragynge and raylynge, oblo
cuting e

The Epistle.

cutprige and flaundeprnge, withoute
 cause reasonable, for vpholdprng the wie-
 ked tradycyons of Antichrist. Permyt
 them no longer to counsell in corners, to **Councell**
 haue wycked perswasjons, and to drawe
 people after them. Lete them from hens
 fourth be charged vnder payne of sore po-
 nyshment, not lycēcyously to do all their
 lewde lypknges, as they haue done her-
 tofore, lyke men that are lawles. We de-
 spyre not the euill of thys frowarde sort,
 but their good. We couete not their losse
 but their winning, not their vtter destruc-
 tion, as they do ours, but their spedye a-
 mendement, if such angels of reprobacy-
 on as they are maye amende, whych I
 scarcely beleue. Thesely our request is, to **Request**
 lyue in peace by them, as in Esaye is pro-
 mysed, that the Lambe shuld dwell with
 the Wolf, the Gote lye by the Leopard,
 the Lowe fede with the Beare, the Bul-
 locke company with the Lion, the Child
 playe with the Serpent, and yet none of
 them shulde hurte the other. Esa. xi.

Hys angelicall voice hath bene hearde
 al ready by most earnest proclamacyons,
 ouerall hys domynjons of Englande, **A voyce**
 Wales, and Irelande, as was the loude
 voyce of great Constantyne ouer Aegypt
 Grece, Persye, Asye, and Italy, by most
 straight commaundementes, that Christ
 shulde be wurshpped, hys holy Gospell
 preached

The Epistle.

preached, the mynisters therof both prou-
upded for and honoured, and all Idol-
worshippinges to be utterly abolyshed.
Obediēce. Lete it now therfor be oberyed of all sub-
iectes without contradycyon, no wylde
wytted ruffiane permittted from hens
fourth so stubbernelly to withstande it.
Apoca. vii. Commaunde thys gentyll west winde to
haue styll hys plesaunt passage & frinde-
ly fre course without anye restraynt or
cruell impedymente of those angels of
darkenesse, that the earth, sea, and trees
maye wholsomly be refreshed therwith.
Exerpte Bracyouslye suffre (as ye haue done hi-
therto) all sortes of people to haue know-
ledge of the Gospell. Lete the verpte of
God, so sounde in the eares of all men,
that they may be marked with the sprete
of Christe, and neuer denye hym for a
ny veracyon. Thys pooze Expostulacy-
on, am I pour pooze oratour, so muche
the boldar to dedycate to pour hyghnesse
Experiēce. that I haue alwayes knowne the same
a moste myghtye, zelouse, and ardente
supporter, maynteyner, and defender of
Goddes lyuely worde. Wyghte humbly
besechynge pour excellent grace, to ac-
cepte the small gyfte thereof, as the sim-
ple presente of that pooze seruaunte of
pours, whiche hathe alwayes borne
bothe pou and all pours a most faythful
harte. The eternall father of our Lorde
Jesus

The Epistle.

Iesus Christe, whose inuincible verite Werthe
 your grace hath hitherto most fervent
 ly favoured, vouchsafe prosperously to
 preserve the same, with my lades grace
 your most faithfull spouse, and all
 your vertuous and godly chyl
 dren, in continuall helthe
 and increase of honour,
 to the glorie of hys
 holy name.
 Amen.

iii. Reg. xl.

If Israel (saith the Lord) shall hold hys
 on other goddes, and worship them, I wyl
 cast hym out of my spght, and he shall be a
 Proverbe, and a fable amonge the nacions
 And they that passe by shall marvel therof,
 and shall hyse at hym.

An Expostulation or
complaint agaynst the blasphemies of a frantpke papist of
Hamshire. Compiled by
Johan Bale.



A mouthe.

Aniel the mā
of despres, &
Johan Boa-
uergeres or the
sonne of thō-
dre, bryngeth
me to remem-
braunce of a
mouthe that
bittered blas-
phemies.

Thys mouthe (sapth Daniel) spake presūp-
tuous thynge. And hys horne (whych is y
power that mapntepneth hym) made bat-
tyle agaynst the sapntes, pea, and gote the
hyctorp of them, tll suche time as they had
the kyngedome in possessyon. Dan. vii. To
the Beast (sapth S. Johan) was gūen a
mouthe, that spake great thynge and blas-
phemies. And he opened that mouthe in
blasphemie agaynst God to blaspheme his
name, and hys tabernacle, and thē y dwell
in beauen. And power was gūen hym to
make warre with the sapntes, and to ouer-
come them. Apoca. xiii. Not only is thys to
be

Apoc. xiii.

agaynst a pappst.

be berisped vpon the Romysch Antichrist &
 hys spyneful synagoge of spiritual calcars
 but also vpon suche pratlunge pappstes as
 are hys dayly maputepners. ffor cōsequēt-
 ly it foloweth in the same reuelacon of. **S Apoca, xvi.**
 Johan. And I sawe (sayth he) thre vncleane
 spretes, lyke frogges come out of y^e mouth
 of the dragon, and out of the mouth of the
 beast, and out of the mouth of the falsse pro-
 phete, and they are spretes of deuels. Apo-
 xvi. So sir, the falsse prophete, whych is the
 wycked pappst, is so welc touched here, as
 is epyther the Beast or the Dragon.

A pappst.

Now to thys frantpck pappst thā, whych
 on the. xxix. daie of Decembre last past, in Conuen-
 the house of a gentylman of hys affynre ticles.
 within Hamshire, beyng in the full heate
 of hys frenespe, bcast out into thys vnreue-
 rent, blasphemouse, and cōteptuouse talke
 of the Kinges Maiestie and of hys mooste **Blasphemous**
 godly procedynge. Alas poore chyld (sayd
 he) vnknotone is it to hym, what actes are
 made now a dayes. But whan he cometh
 ones of age, he wylle an other rule, and
 hange vp an hondred of suche heretpke
 knaues. Meanynge the preachers of our
 tyme, and their mapntepners by lyke. ffor
 at the same season he had molt spghthfully
 rapled of one of thē, beyng absent, whych

A rapler,

An Expostulasyon

Marke it.

Cōditions

¶ Childe.

Take hede

neuer in hys lyfe ded hym dyspleasure, ne
ther in dede nor in word, that he was able
to burden hym wth. The fyrst part of this
blasphemouse clause toucheth the kynges
hyghnes, the second hys honourable Coun-
sell, & the thyrde, the true ministers of Gods
worde. By the fyrst is Gods name blasphe-
med, by the second is his tabernacle p^l spo-
ken of, and by the thyrde are they that dwell
in heauen contempned. But thys pernyci-
ouse popson haue thys wthched pappst suc-
ked out of the vng^raciouse pappes of hys
mother the spynefull synagoge of Rome,
whose deuplythe nature hathe it alwayes
bene, to despyse those kynges y^e are not her
mainteyners, to cōdēpne those magistrates
y^e w^{ll} not become her slaues, & to kill those
preachers that impugne her Idolatryes.

Concernyng the fyrst. In that thys fran-
tycke pappst wth poluted mouthe, repo-
teth the kynges maiestie to be a poore Childe,
he blasphemeth the name of God. For ther
is no power (S. Paule saythe) but it is of
God. And who so ever abuseth the power,
abuseth the ordinaunce of God to hys dāp-
nacion, Rom. xiii. Beare no wthched hart to
th^e kyng (sayth Salomon) neyther reporte
any euyl of the gouernours in th^e malici-
ouse anger. For if thou do, the birdes of the

agaynst a Pappst.

apre wpll discover thy wickednes, Eccles. x
 Double is the blasphempe of this furiose
 pappst against the kpnges highnes, in that
 he hath disdainously called him both poore
 and a Childe, in contempt of his most chri-
 sten procedpnces. Poore is as much to say
 as contēptuouse, abiect, wretched, forsaken
 myserable, or of such byrth as is nothpnce
 esteemed. And so is it taken in diuers places
 of the scriptures, tohych all are farre base-
 myng the maiestie of a kpng. And wele is
 it knowen to all the world, that nepther na-
 ture for her parte, nor yet fortune for her
 part, hath so left hpm. hys hyghnes beynge
 the naturall sonne of so noble a kpng as his
 father was. Nepther is he destitute, but on
 euerpe spde most habundauntly replen-
 shed with the most graciouse giftes of god,
 speciall wpth all kindes of good learning
 far aboue all hys progenytours, kpnges of
 thys imperiall regyon.

Poore.

A kpng.

Learned.

Childishnes in a kpng, is reproved by
 mouth of God, & giuen many times of him
 to y people as a curse, plage, or scourge for
 their unfaithfulnes. I shal giue pou childre
 (saith the Lord) to be your princes, & babes
 shal haue rule ouer you. Esa. iii. That is, ye
 shal haue for your disobediēce in neglectig
 my lawes & cōmaundemētes, me to your

Esa. iii.

B. ii.

gouern.

An Expostulatpon

Wntwple. gouernours, that are dyslolute, rashe, wanton, and carelesse, pea men vnerpert and vn
exercpced in p'yncelp affayres, and men
whpch wpll not regarde pour comē welthe
but folow their owne lustes. Wo be to such
a land (sayth Salomon) as hath so chyldeysh
rulers, and whose princes are early at their
bankettes. Eccl's. x. These be those rulers
whose spues are wanton, actes spcencpouse
and iudgementes babpsh, wherby thep
commen welthes in the end, are brought to
confuspon. Psa. S. Hierome sayth, y these
are suche worldy gouernours, as neglec
tpnge Gods holp pzeceptes, do set bp the
bapne tradpcpons of men spnnefull. And
though all these chyldeysh wayes be detesta
ble in a kpnge pet is uot the chyldehode of
pouthe in him to be reproued. ffor so might
kpnge Josias haue bene reproued, whpch
began to reigne in the. viii. peare of hys age
iiii. Regum. xxi. and kpnge David discom
mended, for being the pongest of his brethre
i. Reg. xvii. whose pzaples are neuertheles
habundaunt in the scriptures. Joas beyng
but. vii. peares old was a kpng also, and for
the tyme of his pouth pleased God, what
though in hys age he ded otherwple.
In England here, kpng Hery the. vi. was
but. viii. peares old, king Hery the third. ix.
peares

Kupne,

Josias.

David.

Joas.

n. Par. xxi

against a papist.

van peares olde, and kpnge Edward the third
 in scarce .xv. peares of age. when they were iii. kpnge
 new crowned kpnge, yet was there neuer chro
 the uple writer, nor yet honest, fapthfull, and o
 uch bedient subiect, that euer called them poore
 psh chldren. But with reuerence and honour,
 their euen from the first dape of their reignes,
 ars toke them alwayes for whole and perspght
 use kpnge. Ipke as the sacred Bible holdeth of
 ep: the afore named kinges, Joas & godly Josi Josias.
 t to as, in the .vii. and .viii. peares of their ages.
 ele iiii. Ke. xi. et. ii. Pa. xxiiii. What shuld this
 ec. frantpck papist here meane than, to blas
 he phemoulsly to report our most noble & wur
 nd thie kinge Edward the .vi. in the .xv. peare of
 sta hys age. and .v. peare of his reigne, wout al
 of honour and reuerēce. but that he hath done
 ht on y vnshamefast face of hys whozpsly mo
 ch ther, the monstreuouse madame of Rome
 ge whpch is full of the names of blasphempe.
 m Apo. xvii. Spm hath our eternal God most
 re graciously gguē hnto vs in the latter age of
 es his uoble father, not without euydent mira
 g cle, and wpll preserue hpm, no doubt, to his
 or owne glorie and welthe of thys realme, in
 at spgght of all hys poppsly enempes, if we be
 not vntōakefull. Spys wurthie educaciō in li Educacion.
 s berall letters & godly hertues, & hys natu
 c. rall apteneffe in retapnug the same, plēte
 s B. iii, only

An Expostulacion

Kelpgpon.

ourly declareth him to be no pore child, but a manifest Salomō in princely wisdō. Hys sober admonicions, & open exāples of godlines, at this dap sheweth him, mindfullp to prefer y^e welth of his cōmēs, as wele gostly as bodply, aboue all forē matters. Marke what his maiestie hath done already in religiō, in abolishing the most shamefull idolatries of Antichrist, besides his other actes for publpque affayres, & ye shal find at this dap, no chirsten pynce lyke to hym.

Blasphemyp

Joseph.

Rulers.

Now foloweth the secōd part of the blasphemouse sētēce of this trātick papist, which is, y^e the actes put fourth now a dapes, are vnkown to the kpng, & y^e he wyl chāge them whan he cometh of age. Thys not on ly toucheth y^e kinges wurthie maiestie, which is gods hygh minister, in iudgiuge him chpldysh, mutable, & inconstānt, but also it pearceth hys most honorable cōūsel, which are vnder him, as was Joseph in Aegypt, y^e staies of his people. Ecc. xlix. as cōsentinge to y^e same. So is Gods tabernacle by him blasphemed. ffor if y^e tabernacle of God be wth meane men, as S. Johā sayth, it is. Apo. xxi. Much more with the cōūcel of a chirstē king, which is gods high magistrat, & thei his assistētes. They y^e despise y^e rulers (saith the Apostle Jude) & speake euil of thē which are in autorpte, shal suffre y^e vengānce of eter-

against a papist.

ternall spze. Whan Michael y archangell
 stroue agapnst the deupll, & disputed about **Sathan.**
 the bodp of Moyses, he durst geue no rap-
 ling sētece, but said. The Lord rebuke the.
 But such (as is here this pratinge papist)
 speake eupll of those thpnges whpch they
 knowe not. And what thpnges they knowe
 naturallp, as beastes which are without reaso
 they corrupt in the selues. Wo be unto the,
 for they haue folowed y way of Cain, & are **Cain.**
 utterlp giuē to y errour of Balaā for lucre
 sake, and shal perish in the treason of Core. **Jude. i.**

If Christ be in the middes, whē. ii. oz. iii.
 priuate men be collected in his name, as he
 saith, he is, **Mat. xiii.** much more amōge y **Councell.**
 faithful couñsel of so vertuose & Christen a
 king. Who cā thā denp them to be the taber-
 nacle of God? specialp whā they wpth all
 endeuor possyble, haue sought and pet dailp
 seketh, clerlp to bānpsh out of thys christen
 realme, the manfolds abhompnacpons of
 Antichrist, oz idolatryes without nombre.
 Which he bp his smoky locusts, y mōkes **Locustes.**
 and shauen prestes, hath craftelp planted
 here, contpnuallp from tyme to tyme, euer
 sens the dapes of that wpyked Emproure
 Phocas. Who can denpe them (I sape pet **Phocas.**
 ones agapne) to be y sepd tabernacle oz cho-
 sen māspōn of God, epther that cōgregaciō
 amonge whome he dwelleth bp promise.

B. iiii. Luke.

An Expostulacion

Luke, x. et .Joan. xiiii, Whan they so earnestly labour, to place here in Englañd, the true relligpō agayne, and to set bp hys true worshippinges, as in the primate church of the saythfull Bpittapues, fyrste planted bp them ihat were hyther sente bp Christes Apostles, and fashponed after the perfight rules of the .vii. churches in Asia, the filthy corrupcions of those Rompsh Idolatours, in the power of hys wurde taken from vs. If God doothe not dwell wpth them, that thus dably seketh hys glori, wpth whome doth he dwell? Than hath thys arrogant papplst wpth poluted mouthe, blasphemed the tabernacle of God, iu reportyng them, nowe to make actes wpthoute the knynges knowledg, concernyng relligpon, or els at thys day to builde that hereafter they wpl breake. And thys that enemy hath done to bypnyge them in hate of the comen people, as though not regardyng hys Maiestye, they now went about not to establissh the, but deceyue them in the same. Suche is the mad freneshe of so brutysch a beast.

But unworthy are suche reprobate besels of so godly Magistrates. Of thys are we certayne & sure, so many as haue Gods knowledg, roare those ragynge raplers what them lusteth to the contrarie, wpth

Ipes

Baptans.

Asia.

Blasphem

A Beast.

**The Town
cells**

agaynst a papyst.

they after thep leude lhpuges, that had it
 not bene in the feare of God & thep kinges
 true obedpence agaynst the woked Anti-
 chyst, they coude neuer haue propounded
 so godly lawes. And haupng God present-
 ly assistent unto the, as all they haue which
 seketh hys only glory, they can not be so far Gods he-
 to hys heauenly wyl contrarionse, as their nour.
 ble report is, in the quarel of that horrible
 monster. No, they are no suche wauerpge
 reedes, as for a Chyristen comen welthe,
 are thys peare of one mynde, and the nexte
 peare wyl be of an other. No trulp, it stan-
 deth not so wpth the ynchaungeable wyl. **Constant**
 dome of Chyristes sprete, wher in they haue
 earnestly wrought, for tyme of the prospe-
 rouse rapgne of our present Josias. They
 foūdaciō haue they set hpo so sure a rocke,
 euen hpon Gods wurd, that neither winde
 nor water, stormp tempest, nor wether. can
 ouerthrowe it, Math. iiii. Nepther shall the **Strong.**
 great gates of hell, nor yet the stronge po-
 wer of Sathan, euer preuaple agaynst it.
 Math. xiii. Nepther yet the deupls inholy
 upcar at Rome, wpth all hys curspnges &
 cuniurpnges, calkpnges and coblpnges,
 brawlpnges and bablinges, massinges and
 mutterpnges, Images and Idolles, par-
 dons and purgatozp, with the deuil and all
 of

An Epistolacion,

Sorceries,

of hys other sorceres, whpch these graceles papistes cōtinuallp gapeth for pet ones agayne, as the hongry hownde for the carreine, & the ful fed sowe for her puddel. But as Baldad the Subpte sayd vnto pacpent Job. The hypocrites hope shall come to nought. Hys confydence shall be destroyed for he trusteth in a spiders webbe. Job. viii. The sober abpdyng of the ryghtouse (saith Salomou) shal turn him to much gladnes, but y hope of y vngodly shal perply. pro. x.

Baldad.

Blasphem

The thirde or last part of that most wretched sentence, whpch thys malpugnaunt papist with blasphemouse mouth hath vttered, is thys, that when the kynge cometh to age, he will hang vp an hūdred of such here tyke knaues, meanyng the true preachers of our tyme. As wile in reproche of men godly, obseruynge the Gospell, as in contempt of y true ministers of Gods word, hane thys furpouse enemy & iohne of Belialoute hometed that popson, whpche hathe longe tyme lpen boylpnce in hys papistry call stomack. Mepther hath he abashed in y heate of that frenespe and forgetfulnesse of reason, to abuse the chysten modestie of our godly and innocent kynge, in iudgpnge him a companpon hereafter, with the most cruel tprauntes of the worlde, Antiochas, Herode,

Popson.

agapust a happst.

rode, Laiphas, Nero, Dompene, Tra- Tirauntes
 iane, & hys bloudthurstie father of Rome,
 whpch in their woked tynes, malycious-
 ly murdered up the true witnesses of God
 And thus are they whpch dwell in heauen,
 most spightfull of this brutish babler blas-
 phemed, as is touched in the texte of, S. A babler.
 Johan. Apoca. xiii. In manie places of the
 holy scripture, is the congregatyon of the
 fapthfull called heauen, or the kyngedome
 of heauen, chesely in the prophesies and y
 parables of Christe, for so muche as God
 is inuysibly the inhabytour, ouersear, and Heauen.
 gouernour therof, Math. xiii. et. xxb. Who
 then can denie the true preachers, whpch
 are the distributors of Gods mysteries, to
 be dwellers in the same.

Sapnt Paul is not all behind, in boasting
 him self to be one of them, which also was a
 preacher. Our cōuersaciō (sayth he) wher so
 ever we remain, is in heauē, frō whens we
 loke for y saupour. Phil. iii. If ye be rylen a
 gapne with Christe, seke the thinges whpch
 are aboue, wher he spitteth on y right hād of
 god. Set your affectiō on thynges y are in
 heauē, & not on trybles whpch are here on y
 earthe. Col. iii. These are they, which in the
 household of god, are y profitable buyliders what he is
 the fshers of men, the feeders of the flock,
 the

An Expostulacion,

Helpers.

the salte of the earth, the light of the world, the clowdes full of moisture, the starres, lanternes, and candellstiches, y^e stewardes, searchers, and releuers, the keepers of the bypnepearde, planters, tyllers, sowers, and reapers of the Lordes haruest, yea the helpers of Christe, & byholders of his church. All these names & offces do the holy ghost giue them, and a great sort more in the scriptures, report yuge them also wourthie of double honour, whan they labour in the worde.

Shadows.

i. Timothy. v. In sprete and verpte teach thei our heauenly father to be worshipped. Joh. iiii. and not in the beggerlye shadowes of mennes tradycions. They haue the holpe angels for their fellowe seruauntes and brethren, for haupnge the noble testimonie of Jesu in their mouthes. Apoc. xix. These are no heretike knanes than, neyther yet wourthie to be hanged, as thys Poppysh scisma-tyck do both iudge them and wishe them, in the hastie sprete of his whote stomacked mother. So hath he them blasphemed y^e dwelle in heauen, whych is the cōgregaciō of god.

A. Poppysh.

Hangynge

If they were hanged for teachynge the truthe of God and impugnyng falsse religion, they shulde haue the same rewarde for welc doyng that their maistre Jesus Christe had afore them. ffor he for that be-
ryptes

agaynſt a ſpight.

rpteſſes ſake, was moſt ſpightfull, ſhame-
 full, and contemptuouſly hanged by be-
 twyn .ii. theues, in the comen place of their
 executiōns, as though he had bene a greate
 malefactor, ſo whote was the malice of
 the holpe clergie than againſt him, Diuerſe
 of hyſs Apoſtles for maipntepnuge his doc Apoſtles
 trpne, come to the ſame hygh promocon of
 hangpunge, ſpecyally Peter, Andzew, Bar-
 tilmew, Philpp, and Simon, as the hiſto-
 rianes of them hath written, becauſe they
 ſhulde ſeme no better then was Chriſt their
 maſter. Amonge their diſciples the nombze
 ſo excedeth of them that were hanged for y
 testiſonp of Jeſu, that it wold axe to much
 tyme to rehearce them. And this byle kinde Diſciples.
 of hangpunge, was no diſhonoure to them.
 How ſhulde it now then become a diſho-
 nour to theſe, in the ſame juſt quarrel? As the
 cauſe made that contēptuouſe death in the
 gloriouſe, ſo ſhulde it alſo do now in theſe
 men, in the ſpight of the Lorde & his electes,
 Pſal. lxxv. But thys ſpighte is not gūen to Spight.
 ſuche reprobate beſſels, as is thys furioſe
 papist, whoſe malice hath vtterly made him
 blpnd. Sap. ii. Yea, ſo frantpckly and beaſt-
 ly blpude, that he ſhameth not to attribute
 vnto our moſt godly and vertuouſe kyng,
 that kynde of tyranny, wherby is of al other
 the

An Epistulacion,

Josias.

the most wretched & blasphemouse. But far other is the gentill nature of our religiouse Josias, whpch hath already ouerthrowne the hpll alters, broke in peces the Idoller, destroyed the relpouse buggerp, restored the boke of the Worde, set vp hys true worshippes, and kept suche a passouer to y^e Worde as neuer was afore. iiii. Reg. xxiii. et

Appointed.

ii. Paral. xxiiii. Of God is he appointed to turne y^e people agayne, & to take away al the abhominaciōs of the ungodly. Ec. i lix.

iii. Sprites

Breuelv to conclude the matter. These iii. blasphemers, whpch thys malpouse papst in one wretched sentence here uttered are those. iii. unclene sprites, y^e like frogges came out of the month of y^e false Prophet, Apoca. xvi. And they are not all unlyke to the worlde fyre, smoke, & byrmstone, whpch the terryble horses, or fat pampered by locustes of Antichrist euomeled. Apo. ix. for

Locustes.

scarce, noyfull, and stynkynge are they, peafurpouse, errenpouse, and full of infamye, accordynge to the spgnifcatyōs of worlde fyre, smoke, and byrmstone. Not only hath it spronge of the doctryne of deupls, so blasphemously to abuse the maiestie and power of a kinge, the estate of his honourable counsell, and the godly offyce of hys preachers, in iudgynge them chplopshy, inconstaunte, and

Abuse,

agaynst a Pappst.

and heretpcall, but also it hath rpsen of er-
 rour in the hipocresie of y Rompsh Bishop
 Whan the iust man Simeon both beheld & **Simeon,**
 wourihpped the maiestie of Gods sonne in
 y little babe Jesu, he called not him a pooze
 childe, but the sauer of the worlde, y lpght
 of the gētples, & the glorp of Israel. Luc. ii.
 A fapthfull true subiect wpll reuerētly res-
 pect in a kpng, not what he is of nature, but
 rather what he is of gods election and ordi-
 nance. Rom. xiii. Neyther is he for his ten-
 dre pouthe to be contēpned, haupngr gods
 knowledge, as he hath in wōdrefull habun-
 daūce. Christ Jesus gaue thākes to his hea-
 uenly father, bicause he had hpd den godly
 wpsdome from the wpsle and prudent, & ge-
 uen it vnto babes. Math. xi. whan Prophe- **Wpsdome**
 cpe (sapt he Salomon) is in the lppes of a
 kpng, hys monthe shall not go wronge in
 iudgemente. Prouer. xbi.

He is proued a Papist.

That it map apere to y reader, y
 thys maliciouse fellowe is not
 here called a pappst wpthoute
 iust cause, I wpl declare what a
 Pappst is, and bp what frutes he is chese-
 lpe knowne. A Pappst is he that in lpe **A Pappst,**
 and doctrpne mapntepneth the Rompsh
 Popes dpuelish tradpccōs, contempnynge
 the

An Expostulacion,

Doctrine.

Frutes.

ii. Pointes

The Pope

the pure testamente and Gospell of Iesus
Christe. As we saie in the Inpuersyte, that
he is a Platonist, Ciceronist, Scotist, or
Thomist, that defendeth the doctrine of
Plato, Cicero, Scotus, or Thomas against
them that holdeth not the same. Thys fran-
tyck fellowe is of the same kynde of doynge
Ergo he is a wycked and an obstinate pa-
ppst. Wycked, for so muche as he dishonou-
reth god, and obstinate, because he dysobey-
eth hys kyng. The Minor, whych is the
seconde part of thys argument, is proued
true by hys cursed frutes. For a false pro-
phete, or poppish hypocrite whether he wyl
is alwayes knowne by hys wycked frutes
Christe sayth. Math. vii. et Luce. vi. In. ii.
Specyall pointes shall ye knowe a ranke pa-
ppst, whych he hath firste of hys father the
great Antichrist of Rome, and than of hys
mother hys malignaunt synagoge. For the
naturall chyldre foloweth father & mother.
And these are they breuely, as afore is tou-
ched. He blasphemeth God, and contemp-
neth the christen magistrates. Of thys are
euydent examples, in the Chronicles of our
christen nacpous, pea, innumerable. Specy-
ally of thys realme of Englande.

Daniel ones prophced of that bushā-
fast faced vsurper, that he arrogantly shuld
stande

agaynst a pappste.

standeþp agaynst the Prince of Princes,
 (whych is God in his Christe) and yet in y
 ende shulde be destroyed wouthoute hande,
 Dan. viii. Saint Paul calleth hym Gods
 great aduersary, the wycked one, the man
 of synne, and the sonne of perdytyon, repro
 tyng of hym, that he shulde exalte hys s^{pl}
 thie seate here in earthe aboue god, and hys
 doynge the decrees aboue Gods set ordi
 nance, to the utter dampnacyn of thou
 sandes, for not beleuyng the truth. ii. Thes ii. Thes ii.
 ii. Sapnt Johan in hys reuelatyon, calleth
 the churche of that aduersarye, great Baby
 lon the mother of all whozedom and abho
 mynacions done vpon the earthe. yea such
 a s^{pl}thie whoze, as hath both subdued to her
 obedyence the kynges of the earthe, and al
 so made them dronke with the wyne of her
 fornicacyon. Apo. xvii. If p^{er}sonde in thys
 frantych fellowe, thei naturall condicyns,
 naturallp planted, what els cā pe iudge hym
 but a naturall chyld of that father and mo
 ther, and so an obstynate pappst. The pro
 pertye whych he hath of that unhappye fa
 ther and mother, is to blasphemie God, and
 in that he hath shewed hymselfe plenteouse
 first by a chaplaine whych poppshly m^o Thre kna
 nyshred in hys hyred benefyce. Secōdly by uerpes.
 conuepaunce of certen ymages in hope of a
 change

An Epistulation

change: And thynke in iudgng it a fowle
herse to write any thyng in reproche of
the Bpshopp of Rome.

A Prieste. Concerninge the first, Upon the .xx. day
of September last past, I was (as he wel
knoweth) at scrupbe there, to beholde the
workemans conuepaunce of hym and that
popplish chaplaine of his, and to know what
wholsome frutes I shulde fynde after that
tyme, of their .ii. plantinges. Such another
ape of Antichriste as that prest was, neuer
sawt I afore in my lyfe, for he coude not
rende a Psalme, neyther yet speake Eng-
lyshe, beynge an alpeit, an Armoricall or
frenche Britayne. And to excuse hys most
beastly pignoraunce, his own self was cōpel-
led, I being ther prest, to slauer out .v. li.
wordes of his Bible, with no small stuttyng & sta-
bernyng, turning his arte to the people after
the old popplish maner, to helpe forward the
hyniges most godly procedynges. More as-
pylltopes & gadpish feates, could neuer
adparde in England haue plaied (I think)
than that applish piet shewed there at the cō-
munport. He turned and tossed, lurked and
lowted, snored and smurled, gaped and gas-
ped, knelled and knodked, lohed and lyched,
with both his thombes at hys eares & other
tryckes more, that he made me .xx. tymes to
re

agaynst a pappste.

remembre w^{ll}le Somer, Bet of them both, W^{pl} Somer
that priest semed y^e more foole a great deale mer.

And to amende the matter, he had than a
new shaven crowne, which I rebuked him
for. By thys I proue hys maistre, a mocker iii. vertues
of God, a decepuer of the people, and a con-
tempner of the kynges iust procedynges.

Concernyng the second, which is y^e cra-
tie conuepaunce of certen ymages in hope
of a change. In that popnt hath he also no. Images.

table folowed both father and mother, to be
proued a naturall pappst. For God hath he
blasphemed in sekynge to bphold pdolatry,
and the kyng hath he contempned in so de-
rpyng hys most godly ordynaunce. The
kyng hath commaunded, and that by acte
of hys parlement, that all yma^{es} shulde,
not onlp be remoued out of the churches of
Englande and Irelande, but also that they
shulde be defaced, mangled, and bitterly de-
stroyed for theyr abhomyracpons. How
is thys wurthie commaundement obeyed,
whan they are so subtplly conuaped, and so
craftely retapned aloft in the belfrepe or ste-
ple, and neptly deformed nor yet altered?

Parauenture he w^{ll}l sape, that he was ne-
uer of counsell in that propre popnt of con-
uepaunce. Wherin he doth spe most fallshyp
For who is more of counsell in a noughtie

An Acte

Suttle fore

I. ii.

matter,

An Epistolacion

matter, thā he that knoweth it, and yet wpr
keth at the dopnge therof? The abolpshpng
of pdolles, is a churche matter, and cheself
pertepneth to religpon. If it had touched ei
ther offeringes oz tithes, I doubt it not, but
he woulde haue stande fourth for the chese
Chese head head of the parrpsh, and no man so hardie
to haue medled afoze him therein. Whp was
he not then of counsell in thps rekenpnge.
He remapned as maistre and heade of that
churche, bp the space of more thā. ii. peares
after. Wolde not hps spght serue hpm to se
so fowle a blot, in so long tyme space? Well
sir, whan thps matter came ones to a trespall
afoze the iustpcea at wpnchestre sesspons, a
man that had bene dead more thā. ii. peares
Cōueiañce afoze, was able to discharge him of that hor
rible contempt of Gods word, and hps kin
ges procedinges. So workemanlp doth one
hounde of y race spcke an other in this age.
Concerninge the thirde, that it is a great
heresie, to write ought in repozche of the Bi
Heresp. shopp of Rome. In the weke afoze Christ
mas last past, as he chaūced to be in y house
of the forsep d gentplman af hps owne affp
npte, where he myght alwayes be bolde to
do hps lewde feates, hps accustomed frene
sie came sodenlp vpon him. In y heat wher
of, he most shamefully reupled a seruañt of
that

agaynst a pappst,

that house calling hym heretpke and knaue,
 because he had begonne to studie a parte in
 suche a Comedie, as mpyghtelp rebuked the
 abhomyneacions and fowle splthie occupi-
 enges of the Bishopp of Rome. Moreover
 he requyred hym, in hys own stought name
 to do a lewde massage, whpch was to call
 the compiler of that Comedie, both heretike
 and knaue, concludynge that it was a boke
 of most pernicious heresie. That boke was
 imprinted about .vi. yeres ago, and hath
 bene abroad ever sens, to be both seane and
 iudged of men, what it cōtarneth. And thys
 is the name therof. A Comedie concerning
 .iii. lawes, of nature. Moyses, & Christ. etc.
 Therin is it largelp declared, how y fapthe
 lesse Antichrist of Rome with his clergpe,
 hath bene a blemyshe, darkener, confoun-
 der, and pofener, of all wholsom lawes.
 And that wpth pdolatricall Sodometrie he
 hath despled nature, by ambtpouse Aua-
 rice he hath made Gods commaundemēts
 of non effecte, and with hypocrptpcall do-
 ctryne peruerterd Christes molte holpe Gos-
 pell. Thys is wele knowne to al men. How
 commeth than an herespe, thus to report oz
 wypte. By lyke this fonde fellow, hath lear-
 ned of Lanfrancus and fpyre Walden, that
 he is only an heretpke, whpch in doctryne

A Comedie

Abroad.

Lawes.

Lanfrancus.
Walden,

A Expostulacion

Guido.

athanasius

dyssenteth from the synagoge of Rome. Whels of frysse Guido in hys boke De heresibus, that he is a most perniciousse heretike, whpch sayth, that the Romyshe pope is not heade of the chrysten church, neyther maye make lawes for the chrystyanpte. But he neuer yet marked the wordes of Athanasius, that they are the most wycked sorte of heretikes, whpche persecuteth Chrystes true seruauntes.

**Steuens.
Gardiner.**

A Satole.

Monnes.

Other argumentes are there els, to proue thys wycked fellawe, a natural child of that father & mother, & so a most spyghefull Wapylt. In the tyme that stought Steuen Gardynner was Bpshopp of Wyncchestre, and made hauocke of Chrystes poore flocke, no mā was so madde as thys madde fellawe, to searche and to seke, to accuse, to reuple to thame, and to bypunge menne in daunger of deathe, for their Chrysten beleues sake. No where was anpe sellpons wpythin Hamshire, but he was alwayes there agaynst them, conducted by y prestes, prapunge and scoldpunge, stuttinge and stamberpunge, with frothe pssupunge out on both spdes of hys mouthe for anger. The supersticpouse Monnes of Wyncchestre, dyssobeyenge both the Bpshopp and hys chaunceller

agaynst a papist,

ler concernynge their apparell, and utterly
 contempning the preachinges that are now
 had their daily resortes to him, and became
 as flickering culuers about hys house. The
 preachers of Gods worde there, were no-
 thyng els wpth hym, as he sat on the ale be-
 ches, but heretikes & knaves, vagabondes,
 traiters, apostataes, & runnegates, wth bloud **A bloud,**
 and soule, that he wold lape hys dagger on **an**
 their faces. No mā knoweth this to be more
 true then I do, vpon whome he not onlp be-
 stowed these incomely names, and that a
 great sort of tymes, but also in y^e opē streate
 at Wyndchestre, cōming sodenly out of an
 house of purpose vpon me, he sette hys one **A kuffyan**
 hande vpon my Bearde and bosome, and
 hys other hande sometyme on hys Dagger
 and sometyme bent it ouer my heade, as
 though he wolde haue buffeted me on the
 face, wpth suche madde exclamacions as I
 neuer hearde of man of Bedlem, besydes
 the unreasonable spople that he had made
 afore that of my house. Yet neuer in my life **A spople,**
 ded I offende hym, to my knowledge, nei-
 ther in my dede nor my worde.

Not thus yett satled in all thys ragynge
 furpe, he procured the clarke of my parrysh **A beatt,**
 of bishops Stoke a man y^e knoweth not his

A Expostulacion.

A. B. C. q. ii. more as vnlarned and popish
as he was, to indyghte me at Wyndchestre
sessions, for not hallowing the funte at the
baptyme of a Childe, wpth candel lyghte,
salt, oyle, creame, and ware droppinges, as
in the poppsh tyme, not wpthstandyng the
kynge's inhpbpcion concernynge all suche
pappstpcall beggerpes. He caused them to
report there, to the rediculouse wondermet
of all men learned, that I should haue sayd
than, that the word of God was hallowed
pnowgh alre dy. But that Gods word at a
ny tyme should be prophane and nede hal
lowyng, oz els that it hath bene hallowed,
it is their blasphemouse and beastly oppni
on, and not myne. I thynke a more folpsh &
vnlarned a sentence, was neuer vttered of
any man. Se how depely the Lord hath per
mytted these pappstes to spew fourth their
owne redyculouse shame. Yet was it not so
doltish and brutish, but it toke place there,
and was wele allowed. They that could do
nothyng in matters of truthe for the kyng
at the sessions afore, coulde in the popes se
crete quarell at that sessions, for falshehode
fynde me wurthy an indyghtment, & work
manly made it out. And it wanted no circu
staunce that myght be deupled to aggrauat
the matter. For there was I called an ob
stinate

Rediculus

Foolpsh.

Sessions.

agaynst a pappst.

kpyuate persone, a sedycpouse fellowe, a tro-
 bler of thys whole realme, a prophaner of
 of the sacramentes, a deprauer of the kyn- **Slaunders**
 ges booke, a slaunderer of hys procedinges,
 an abhominable example gyuer, & a contēp-
 ner of the kynge and hys crowne. Al the pa-
 ppstes of England, had neuer at that bench
 so muche laped agaynst thē. And all for pre-
 termpttynge y^e one popnte of olde papistrie **Cōsaiance**
 If thys conuepaunce be not sūewhat wurth
 I report me. Well, he hath made his boast,
 that for dopuge of suche feates, he can lacke
 no spung. Twētie prestes within Shāshire,
 (he saithe) wpll rather giue me bp their per-
 sonages and prosyghtes, vpon a small pen-
 spon, than I shulde be without a dwellinge
 house. And he y^e shall seke hym at thys day
 shall fynde him tabernacled in one of their **ffound out**
 personages, what though he hath protested
 bp othe, that he wpll be no longer a pappst.

Thus haue I set out thys frantpck pa-
 ppst in hys owne spuel colours, agreynge **A Pappst.**
 to hys most maliciouse frutes, to make him
 knowne to others, and to cause hys other
 companions to be a shamed of hys lewde
 lunitick waies. If he be not a papist, which
 with poluted mouth, in defence of papistrie
 blasphemeth the kynges Maiestie, his ho-
 nourable counsell, & the preachers of gods
 worde,

An Expostulacyon,

wourd, signified by Gods name, Gods tabernacle, and the that dwell in heauē, who is a wicked papist? If he be not a false prophet, that euometeth such. iii. filthp frogges at ones, as this busp babler hath done here in one blasphemouse sēcence, who is a false prophet? If he be not a malignaunt mēbre of Antichrist, that so malicpously and madly defendeth hys noughtpe quarell, wpth prattynge and scoldynge, stutpunge and stamberpunge, supportpunge superstitious Moōnes and other Idolaters in thep open Idolatries, contemptuously reuplunge the preachers wpth dagger in hande or fyst on thep faces, besides indightmentes, I wold fayne knowe who were a member of Antichrist? Chau shall it be no flaundre to thys frātpeck fellow, to be called a pappst, a false prophete, and a malpouse lprame of Antichrist, but a most manifest truth, considering he hath played al those franticke partes at tymes so stoutly. None other is the tree that bypnygeth sowre crabbes, than a crabbe tree, nepther yet the pll manne that wurketh wpycheduesse, but a wpyched fellowe. The eternall God chaunge the hatefull hartes of suche pappstpcall enemyes, as thys is one, and send them more gentpll myndes in obeying hys heauenlye truth, that

Antichrist.

iii. Persos

God graūt

agaynst a pappst.

that they may at the latter becom of so her-
dpe and malycpouse Saules, moſte
gentyll and pacient Daules,
to the glorie of his moſt
holpe name,
Amen.

✠ Thus endeth the Expostulacion oz
complaynt agaynst the blasphem-
es of a franticke pa-
pist of Halyngre,
Compiled by
Johā Bale
finis.

The. xlii. Psalme of Dauid,
called: Dixit insipiens.

Foles that true sapth yet neuer hod,
Sapth in thep2 hartes, ther is no God
ffylthie they are, in thep2 practyse.
Of them not one, is godly wple.
ffrom heauen the Lord on man dpyd looke.
To knowe what wapes, he vnderooke
All they were hapne, and went astrape,
Not one he found, in the rpght wape.
In hart and tunge, haue they decepte,
Their lips throw forth, a poisoned baite
their minds ar mad, their mouthes ar wod
And swpft they be, in sheddpyng blood.
So blynde they are, no truth they knowe,
No feare of God, in them wpll growe.
How can that cruell sort be good?
Of gods dere flock, which suck y blood
On hym rpghtly, shall they not call,
Dispayre wpll so, thep2 hartes appall,
At all tpyes God, is wpth the iust,
Because they put, in hym thep2 trust.
Who shall therfore, from Spon geue.
That helth which hāgeth, in our beleue
Whan God shal take from hys the smart
Than wpl Jacob, reioyce in hart.

Prayse to God.

Dauid. Cxxx. Psalme of
Dauid, called. De profundis.

To God thus faithfull Dauid songe,
 Hys depe and daply cares amonge.

From faith of soule and hartes reioyce,
 I call to the, Forde heare my voyce.
 Thyn eares (good Lord) enclpned be,
 Wnto the pooze complaynt of me.
 If thou shuldest waite our wpykednesse,
 Who can abyde thy rpyghtousnesse?
 Bicause I fynde all helpe in the,
 I doubte no feare extrempte.
 In my Forde God is al my trust,
 To walke as hys worde hath dyscuss,
 The churche for her contynuaunce.
 Hopeth in the Lordes good gouernaunce.
 For in the Forde great merce is,
 And full redemptyon after thys.
 He wyl redeme all Israel,
 From deupll and death, fro spynie & hell.

Prayse to God.

Imprynted at
London by Ihon Dape,
dwellyng ouer Aldersgate
beneth Sapute Martyns,
and are to be sould at the shope by the
litle Condyte in Chepesyde.

1294

Bale, J.